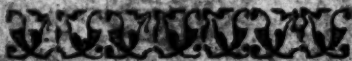


67  
A short Catechisme  
for Houſholders,  
with praiers to the ſame  
adjoyning.

Pſal. 34, 11.

*Come yee Children, hearken  
unto me, I will teach you the  
feare of the Lord.*



Printed by Iſaac Iaggard,  
1625.

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Farmer 471. 171



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# A brieft Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

**W**hat is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefly how he can bee saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly stand d with the glory of God, so much as of man ought to be sought for.

Que. How can we know this, how we are discharged before gods iudgement seat?

An. Wee can neuer know how we be discharged before the Iudgement seat of God, vntill such time as

A brieſe Catechiſme  
ſoe know our own a miſerable eſtate  
by reaſon of the greatnes of our ſin  
and the horrible puniſhment, which  
ſoe deſerue ſoz them.

Que. How doo ye thou know the  
greatnes of thy ſin, and the horrible  
puniſhment due to the ſame.

An. The greatneſſe of my ſin, and  
the horrible puniſhment thereof, I  
know by the a Law of God, b rightly  
underſtood, the ſume whereof is con-  
tained in the ten Commandments.

Rom, 3, 20.  
Rom, 7, 7, 8.  
9, 10, 11, 12  
Rom, 5, 20.  
Gal, 3, 19.  
b

Rom. 7. 9.

Que. Reheaſe the ten Comman-  
dements.

An. God ſpake all theſe words, and  
ſaid, I am the Lord thy God, which  
brought thee out of the Land of Egypt  
out of the houſe of bondage.

1 **T**hou ſhalt haue none other god  
but me.

Exod. 20. 1.

2 Thou ſhalt not make to thy ſelfe an  
grauen image, nor the likenes of anething  
that is in heaue above, nor in the earth  
neath, nor in the water under the earth  
thou ſhalt not bow downe to them nor ſer-  
ue them : For I the Lord thy God, am  
a ielous God, and viſit the ſinnes of the fa-  
thers vpon the children, to the third and

fourth



for Householders.

fourth generation of them that hate me, & shew mercy vnto thousands, in them that loue mee, and keepe my commandements.

3 Thou shalt not tak the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember thou keepe holy the Sabbath day, six dayes thou shalt labour and doe all that thou hast to doe. But the seauenth day is the Sabbath of the Lord thy GOD. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, & thy maid seruant, thy Cattle and the stranger that is within thy gates. For in sixe daies the Lord made heauen and earth, the Sea, and all that in them is, & resteth the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

5 Honour thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giueth thee

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

## A brieue Catechisme.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manservant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his

Que What is the first commandement?

An. 1 Thou shalt haue no other God but me.

Que What is the meaning of this commandement?

Aun. The Lorde God straightly chargeth vs in the first commandement, that wee worship God alone which worshipping standeth in four points: First, that wee a loue God alone all. Secondly, that wee b feare God alone all. Thirdly, that we make our prayers to c none but vnto God. Fourthly, that we acknowledge God alone to be the guider and gouernour of all things. Of whom we receiue all the benefites that we haue, and therefore, that f wee trust and stay vpon him alone.

Que What is the second commandement?

An. 2 Thou shalt not make to thy self

a  
Phil. 3, 7. 8.

Mat. 10, 37.

b  
Mal. 1, 6.

Mat. 10, 28.

c  
Rom. 10, 13.

d  
Psal. 35, 6. &

115, 3. & 145,

15. & 95, 4. 5

e  
Iam. 1, 17.

f  
1er. 17, 5, &

48, 7.

Esa. 31, 1.

for Houſholders.

any grauen Image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, &c.

<sup>a</sup>  
Deu, 4, 17.  
16, 17, 18.

Que What is the meaning of this commandement.

Act, 17, 29.  
Ioh, 1, 18, 9.

Aun In this ſecond commaunde, ment be contained three things.

1, Tim, 6, 1  
<sup>b</sup>

First, that we ſhould not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any caſe.

Leu, 26, 1, 4  
Exo, 34, 1, 3  
Deu, 4, 2, 18  
1, Ioh, 4, 8, 9  
Eſa, 40, 1, 25, & 46, 5

Secondly, that we make no image of any other thing, eyther to b ſhip the Image it ſelfe, eyther God, Saint, or Angel by the Image, nei ther yet to this end, to be the c better put in mind of God by the Image.

Pſal, 97, 7  
& 106, 36, Eſa, 44, 17  
Dan, 3, 18  
<sup>c</sup>  
Abz, 2, 18.

Thirdly, that we worſhip not God in any other d outwarde worſhip, ac cording to our otone fantaſies, but e as God comādeſh vs in his word.

Ier, 10, 8, 14  
15, d  
Ioh, 4, 23, 24  
Mat, 15, 9,

Que What is the third commandement?

Eſa, 29, 13, 14. c

Au 3. Thou ſhalt not take the name of the Lord thy God in vaine.

Deut, 12, 13  
& 5, 32, 33,  
Prou, 3, 6

Que What is the meaning of this commandement?

Ioſua, 1, 7,  
Apoc, 2, 3

An God chargeth vs in this third

18, 19

## A brieſe Catechiſme

commandement, theſe three things

<sup>a</sup>  
Deut. 28,  
58, 59.  
Pſal. 8, 1.

Fiſt, that wee uſe with a moſt high  
reuerence the name of God whenſo-  
uer wee eyther ſpaeake oꝝ thinke vpon  
him.

<sup>b</sup>  
Deut. 28, 10  
II. 12.  
Eſa. 8, 19, &  
47, 12.

Secondly, that wee neuer blaſ-  
pheme the ſame of God, by b Con-  
iuring, Witch-craſte, Sozcery, oꝝ  
Charming oꝝ any ſuch like, neyther  
by curſing oꝝ banning.

<sup>c</sup>  
Mat. 5, 34,  
35, 36, 373  
<sup>d</sup>  
Ioſh. 2, 12,  
2 Cor. 1, 25  
& 11, 31.

Thirdly, that wee neuer c ſwear  
by the name of God, in our common  
talke, although the mattꝛ be neuer  
ſo true: but onely where the d gloꝛie  
of God is ſought, oꝝ the ſaluation of  
our Brethren, c oꝛ elle befoꝛe a Ma-  
giſtrate in witneſſing the truth, when  
wee are thereunto lawfully called.

<sup>e</sup>  
Exo. 22, 10.  
II. f  
Deu. 6, 13,

In which cauſes wee muſt ſonely  
ſwear by the ſame of GOD. But  
as foꝛ Saints, Angels, Knde,  
Woꝛke, Croſſe, Maſſe, oꝝ any other  
thing, wee ought in no caſe by them  
to ſwear.

Que. What is the fourth comman-  
dement?

4 Remember that thou keepe holy  
the Sabbath day.

Que

for Houſholders.

What is the meaning of this  
commandement?

An. The hallowing of the Sabbath<sup>a</sup>, is to reſt a from our labours<sup>a</sup> in our calling: and in one place to aſſemble our ſelues together, and with ſeare and reuerence, to heare, mark,<sup>b</sup> and b lay vp in our hearts, the word<sup>c</sup> of God c preached vnto vs: to d pray<sup>c</sup> altogether, that which wee e vnderſtand with one conſent: And at the times appointed, to vſe f the Sacraments in faith and repentance, and all our life long, to g reſt from wickedneſſe, that the Lorde by his holy Spirit, may worke in vs his good work, & ſo begin in this life the euerlaſting reſt.

Que. What is the fiſt commaundement?

An. 5. Honour thy Father and thy Mother.

Que. What is the meaning of this  
commandement?

An. The meaning of the fiſt commaundement is, that wee ſhould honour, that is to ſay, loue, ſeare, obey, and releene our a Parents, or any other<sup>a</sup>

Deu, 5, 14

Exo, 16, 26

Mat, 13, 23,

Acts 20, 7

& 15, 22, &

Mat, 18, 19

1. Cor, 14, 16

1. Cor, 14, 16

1. Cor, 11, 33

Acts 2, 42

& 20, 7

Num, 29, 7

Heb, 4, 9. 10

Col, 3, 3.

22. 23. 20.

uit. 24

# A brieſe Catechiſme

**b** other that are vnto vs in their ſtæde  
**Exo, 22, 18.** As our **b** Princes, Rulers, and Ma-  
**Ro, 13, 1, 2,** gistrates, **c** our Paſſours and Tea-  
**Titus, 3, 1.** chers, our **d** Maiſters, and all other  
**c** which are aboue vs, in any calling  
**Heb, 13, 17.** placed by **G D D,** **e** the Aged and  
**1, Theſ, 5, 12,** gray-headed: and that all Superiours  
**13. d** ſhew themſelues indæde Parents  
**Eph, 6, 5, 6, 7** in defending and guiding their infe-  
**Tir, 2, 9, 10.** riors.  
**c**

**f** **Leu, 19, 32.** Que. What is the ſixt commande-  
**Col, 3, 21.** ment?

**Col, 4, 1,** An. 6. *Thou ſhalt do no myrther.*

**Eph, 6, 4,** Que. What is the meaning of this  
**9. &c.** commandement?

**a** **Gen, 9, 6.** Aun. Firſt, the Lord God forbiddeth  
**Deut, 5, 17.** vs in the ſixt commandement,

**b** all a killing, **b** fighting, and **c** quar-  
**Mat, 5, 38, 39**relling, all **d** reproches, mockes, and

**c** **Col, 3, 12, 13** taunts

**d** Secondly, he forbiddeth all killing  
**Leu, 19, 14.** in heart, that is, **e** all anger and ma-  
**17, 18. c**lice, **f** all deſire of reuenge.

**Mat, 5, 21, 22** Thirdly, on the other ſide he com-  
**1, Iohn, 3, 15.** mandeth vs to preſerue life by exer-  
**f**ciſing the works of mercy and com-  
**Prou, 20, 22.**paſſion towards our Brethren, yea,  
**g** euen toward our enemies.

**Mat, 25, 33.** Fourthly,  
**Eſay, 58, 7.**  
**Ezc, 18, 7,**

for Housholders.

Fourthly, to loue one another inwardly in heart, as our selues: yea, euen our enemies, and them that hate vs.

Quest. What is the seauenth commandement?

An. *Thou shalt not commit adultery.*

Que. What is the meaning of this commandement?

Aun. We are forbidden in this seauenth Commandement, first, all Adultery, Fornication, and all other vncleannesse in our bodies.

Secondly, all vnpure thoughtes, and lusts of the heart.

Thirdly, all other thinges which might intice to such vncleannesse as all vnchast behauiour, filthy talke and Songs, wanton apparrell, lewd and ydle pastimes, gluttony, drunkenness, houses of open whozedom, and whatsoeuer els may allure vs to vncleannesse.

Fourthly, on the other side he commaundeth vs to keepe our Bodies and Soules chaste and pure, as Temples of the holie Ghost. And if the Gift of Chastity be not giuen vs, then to vse



A brieſe Catechiſme

uſe the lawfull remedy appointed by  
God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou ſhalt not ſteale.*

Que. What is the meaning of this commandement?

An. In this eight commandement  
the Lord GOD forbiddeth all a ſtealing  
and robbing in outward deedes.  
Secondly, he forbiddeth all b ſtealing  
in heart: that is all deſire of any  
mans goods wrongfully.

Thirdly, hee forbiddeth c all falſe  
and wrongfull dealing.

Fourthly, on the other ſide he chargeth  
vs that we be content with the  
portion of goodes which the Lord giveth  
vs, to d apply our ſelues in our  
vocation & calling, to get our own  
living, & live of that which is our own  
and alſo to be helpfull unto others.

Que. What is the ninth commandement.

An. 9. *Thou ſhalt not beare falſe witneſſe  
againſt thy neighbour.*

Que. What is the meaning of this  
commandement?

<sup>a</sup>  
Leu. 19, 11

Deu. 5, 19

<sup>b</sup>

Eph. 5, 3

Col. 3, 5

Pſal. 62, 10

& 15, 3, 5

Zach. 8, 17.

Mic. 2, 1, 2

Acts 20, 33.

<sup>c</sup>

1. Theſſ. 4, 6

Exo. 22, 21

22

Deu. 10, 17.

18, 19. & 24

14, d.

Pro. 27, 27.

2, Tim. 6, 6

<sup>e</sup>

Gen. 3, 19,

Eph. 4, 23

2. Theſſ. 3, 1

Aug.



for Houſholders.

**An.** The Lord God in this ninth  
commandement, dooth commaund  
vs: Firſt, that wee ſhould neuer a  
ſpeake falſely in Witneſſe bearing.  
Secondly, that not onely in witneſſe  
bearing, but alſo in no other matter,  
wee ſhould neuer b lie, flatter, or diſ-  
ſemble. Thirdly, that we ſhould ne-  
uer tell any c falſe tales behinde our  
neighbours backe, or heare them of  
others: that wee ſhould neuer d be-  
lieue any euill ſpoken of them behinde  
their backs, untill we fully know the  
certainty. Fourthly, in priuate offen-  
ces to ſpeake nothing, although it be  
true, to the churting of our brothers  
good name, if by ſpriuate admonition  
he may be won.

**Que.** What is the tenth commaun-  
dement?

10. *Thou ſhalt not couet thy neigh-  
bours houſe.*

**Que.** What is the meaning of this  
commandement?

**An.** Here the Lord in plain words  
doth forbid all inward deſire, what  
ſoeuer is a vnlawfull to be done, al-  
though wee neuer b conſent vnto it,

Pro, 19, 5, 9  
& 21, 28

b  
Eph, 4, 25.

Pla, 15, 2

c  
Pla, 15, 3.

Pro, 25, 18

d  
Mat, 7, 1, 2

Rom, 14, 4.

Pla, 15, 3.

Iam, 4, 12

e  
1, Pet, 4, 8.

1, Cor, 13, 7.

Pro, 11, 12

f  
Mat, 18, 15.

16 17, 18

g  
Rom, 7, 7

h  
Rom, 7, 7

i  
Gen, 65

& 8, 21,

Pro, 109

Pro, 2, 09.

j  
Rom, 7, 7

k  
Gen, 65

& 8, 21,

Pro, 109

Pro, 2, 09.

l  
Rom, 7, 7

m  
Gen, 65

& 8, 21,

Pro, 109

Pro, 2, 09.

## A brieve Catechisme

Rom, 7, 23, as the <sup>c</sup> rebellion of the flesh, all cor-  
<sup>d</sup> ruption of the <sup>d</sup> old man, all <sup>e</sup> blot  
 Eph, 4, 22, originall sinne, so that by this Com-  
 Col, 3, 9, mandement, most clérely we ma-  
<sup>c</sup> see the image of that man that plea-  
 Rom, 6, 6, seth God, even such a one in whom  
 nothing is impure, neyther in wil-  
 nor nature.

Quest Canst thou fulfill all these  
 commandements of God, without  
 breaking any one of them?

Aun These are the commande-  
 ments of almighty God, the perfect  
 Rom, 3, 23, fulfilling wherof no a flesh can attaine  
 Rom, 8, 3, 4, unto: No, although I doe all that I  
 & 11, 32, can, yet I breake them daily, both in  
 1, Ioh, 1, 8, thought, word, and deed.  
 1, Reg, 8, 46  
 Pro, 29, 9.

Que. What punishment doth God  
 appoint for breaking any one of the

An The punishment for the break-  
 king of the least Commandement  
 Mat, 5, 28, even in a thought, yea, if it were but  
 once broken in all my life, is the e-  
 uerlasting curse of GOD, which  
 containeth all the torments that can  
 be deuised both of soul and body, and  
 in the Scripture is called by diuers  
 names to expresse the paine, as hel-  
 fire,

for Household.

the c Worme that neuer dyeth,  
utter darknesse: g burning Lake: Math, 25, 41  
h second death: damnation, and such & 10, 28,  
like. Mark, 9, 23

Que. Is there nothing which a man Marke, 9,  
candoe in the Worlde, to serue as a 44. 46.  
sufficient recōpence to God for one f  
sinne? Mat, 22. 13.

An. No, although I should giue a & 25, 30,  
all my goods to the poore, or suffer my g  
body to be b whipped all my life long Apo, 10, 20,  
or suffer any other punishmēt which & 20, 10, 14.  
might be deuised: it is not sufficient h  
for one of my least sinnes. Apo, 21, 8.

Que. Yea, but God is mercifull, a  
will he therefore punish sin so sharp- Luk, 17, 10.  
ly thinkest thou? b

An. Our God indēde is a mercif- Col, 2, 23,  
ful, but he is also b iust and true, and a  
therefore must needes of Justice and 1. Cor, 1, 32,  
truth, punish mans sin, with the pu- Psal, 12, 45,  
nishment which he hath appointed. & 86, 15.

Que. Seeing then this punishment b  
must needs be suffered, are we in our Psal, 7, 9,  
selues able to suffer and ouercome it? Psal, 11, 5,  
Rom, 3, 4,

An. None is able to suffer a and Ioh, 3, 33,  
ouercome this great punishment of a  
Anne, Math, 19, 2

A briefe Catec hisme  
sinne, being onely man.

Que. Is there then no mearis at all  
wherby we may be saued from thos  
paines euerlasting.

An. The paines which our sinne  
deserue, must needes bee suffered by  
man, because God of his iustice mu  
needs punish sin in man, which wa  
committed by man, and therefore ou  
Saviour Christ, beeing euerlasting  
God, became also a man, and hat  
fully b suffered whatsoeuer was do  
for mans sinne.

Ioh, 1, 29  
1, Ioh, 2, 1  
2, Cor, 5, 21  
Esay, 53, 6  
Rom, 8, 3  
1, Ioh, 3  
16. 18. 36

a  
Col, 2, 2  
1, Ioh, 3, 2  
Ephe, 3, 12  
Ro, 8, 38, 39  
Ephe, 1, 18,

b  
Rom, 10, 9  
Eph, 3, 17.

c  
Ro, 4, 3, 18  
Rom, 10, 8,  
& 1, 16, 17

d  
Eph, 1, 17, 13  
2, Cor, 1, 22,  
& 5, 5,  
1, Cor, 2, 10  
2, Cor, 4, 18

Que. Are not then all people di  
charged, seeing the punishment is  
paide.

An. None are discharged, sauing  
those that take hold vpon Christ, and  
his merits with a true faith.

Que. What callest thou this true  
faith.

An. This true and liuely faith, is  
a a full perswasion and assurance of  
my b heart, groundd vpon the c pro  
mise of God, and wrought in mee by  
thed holy Ghost, whereby I am fully  
assured, that whatsoeuer Christ hath  
wrought for mans saluation, pertai

net

for Household.

meth not onely to others, but even *Ephe, 3, 1*  
to me, and is wholly mine, as for even *17.*  
as if I performed the same in minely  
stone person.

*Que.* How can it be that thy sins  
are for giuen thee, and yet according to  
Gods truth fully punished, with punishment  
which G O D hath appointed for sin-  
nes.

*Ans* By this my true faith, I see  
my sinnes both to bee forgiven, and  
yet fully punished, for in Iesus Christ  
to a satisfie Gods iustice, they bee b  
fully punished, and yet to me they be *Cor, 5, 2*  
forgiven, because in me they be not *Rom, 3, 25.*  
punished, but in Christ for mee, to *1, Ioh, 2, 1,*  
set forth Gods mercy, and therefore *12,*  
shall neuer be layd to my charge. In *Gala, 3, 13,*  
this manner therefore I see the Lord *Rom, 4, 25,*  
my G O D to bee both merciful and *1 Cor, 5, 9.*  
iust.

*Que.* Yea, but although the punish-  
ment of my sinnes be paid in Christ, yet  
seeing there can no vnrighteousnes dwell  
with God, how canst thou stand before  
Gods iudgement seate as righteous and  
iust, seeing thou hast no righteousness, but  
such as is stained with so many sinnes.

B

Ae

**An.** I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness, which I haue wrought in mine owne person, but with the righteousness of Iesus Christ. Which righteousness being taken hold vpon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs works to be mine by faith.

**Que.** Doth not this make men  
a runne into all sinne and wickedness  
 Iohn, 3, 3, 5  
 Ephe, 4, 20.  
 Colos, 3, 9,  
 Rom, 6, 6,  
 & 12, 1, 2,  
b  
 Rom, 7, 23.  
c  
 Rom, 5, 1, 2  
 3, 11,  
d  
 Rom, 6, 11,  
 12, 13.  
 Math, 7, 17,  
 Iohn, 15, 5,  
e  
 Iames, 2, 17

**An.** No for this true faith as soon  
 as it hath wrought in vs a thzogh the  
 holy Ghost, dooth frame our hearte  
 a new, & causeth vs to b detest, hate  
 loathe, and abhorre sinne in all men  
 but especially in our selues, and ma  
 keth vs to haue our whole c delight  
 and ioy in those thinges which bee a  
 greable to Gods will, and causeth vs  
 also d to expresse the same in our li  
 and conuersation, or els it is no true  
 faith, but a c dead faith.

**Que.** Rehearse the sum of this faith

for Household.

Answer.

I beleeue in God the father almighty, maker of heauen & earth. And in Iesus Chrift his only son our lord which was conceived by the Holy Ghost, bozne of the virgin Marie. He suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, and the third day he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the father Almighty. From thence shall he come to iudge both the liue and the dead. I beleeue in the Holy Ghost. The holy Catholicke Church. The Communion of saints. The forgiveness of sinnes. The resurrection of the body, and the life euermore. Amen.

Quest. What is the effect of this Creed?

Qu. This Creed containeth foure speciall pointes. First, what wee ought to beleeue concerning God the father. Secondly, concerning God the sonne. Thirdly, concerning God the Holy Ghost. Fourthly, concerning Gods people, called the Church.

15 2

Quest.



# A brieſe Catechiſme

**Qu.** What belieueſt thou in the firſt part concerning God the Father  
*Ann* Firſt, I beleene that God the father through Chriſt, a into whoſe body I am grafted by ſayth, is onely a father of other ſaythful but euen my father, and therefore loneth me. Secondly, that he is mighty, that is, that he hath power in his hand, guiding & ruling all thinges, ſo that nothing can be done in c heauen, earth, or hell, without his prouidence.

**Qu.** What belieueſt thou in the ſecond part concerning God the ſonne  
*Ann* I beleene that Jeſus Chriſt a God in ſubſtance with the Father and the holy Ghoſt, b took fleſh of a Virgine, and is become perfect as I am in all thinges, ſinne onely cepted, c and in my nature wrought for mee, whatſoener needfull for my ſaluation.

**Qu.** What meaneſt thou when thou ſaiſt, He ſuffered vnder Pontius Pilate  
*Ann* Because that manner of death which men doe ſuffer by the ſentence



for Housholders.

the Judge, and vnder the tytle of  
iustice, is moze shamefull, flaunders  
dignous & terrible, then if a man shoulde  
die naturally in his bed: Therefore  
Christ tooke on him our person, to  
betwixt himselfe a befoze an Earthly  
Judge, and to be b condemned by the  
mouth of Pilat he being then Judge, Psalm, 2, 2  
that thereby we might be cleared be Acts, 4, 27,  
before the iudgement seat of God.

Que. What meanest thou when thou  
sayest, Christ was crucified, dead, and  
buried. Mat, 27, 1  
Ioh 1, 19, 1  
13, 23,

An. First, I meane in that he was  
crucified, that hee suffered a the death  
of the crosse, which was an abhomi-  
nable and cursed death, b to deliuer Luk, 23, 33.  
of me from the curse which was due for  
my finnes. Secondly, for asmuch as  
death was a punishment due vnto  
man for sinne, therefore our Saviour  
did suffer death, and by suffering, o-  
rtam death. For in his death both  
the principall point of our salua-  
tion, for if hee had not beene truly c  
dead, we should be yet subiect to eter-  
nal death and damnation. Elay, 53, 1  
Rom. 5, 8, a  
1, Cor. 15, 3

Thirdly, hee was buried for the 1, Pet. 3, 24

B s more

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moze greater confirmation of his death and Reſurrection. And to the intent to make it moze certaine knowne vnto vs, it pleaſed him alſo to be buried after the common manner of men, and that by two notable persons,<sup>d</sup> Nicodemus and Joſeph of Aramathia, which was done alſo to the will and conſent of Pilate, who cauſed the body to be deliuered vnto them.

<sup>d</sup>  
Math, 27, 7  
Mar. 15, 43  
Luke, 23, 53

Que. What meanest thou concerning this, that *Chriſt deſcended into hell*?

Qn. Where it is ſaid that Chriſt deſcended into hell, thereby I beleeue that Chriſt did not only ſuffer in his body, the puniſhment due to my body, but alſo in his ſoule the puniſhment due to my ſoule, which was, the torments of hell, ſecond death, ſorrow of death, and abiectiō from God as it doth appeare, by the anguiſh of his ſoule in the garden,<sup>c</sup> when drop of blood iſſued out of his body, and alſo vpon the Croſſe by <sup>d</sup> his lamentable crye to his father. For in miſerable caſe had we bene, if he had

<sup>a</sup>  
Eſay, 53, 4, 8.  
10.

<sup>b</sup>  
Acts. 2, 24.  
Math 26, 38

<sup>c</sup>  
Luke 22, 44

<sup>d</sup>  
Luke, 23, 49  
Math, 27 46  
50.

for Housholders.

suffered onely the punishment due to  
our bodies, and not to our soules.

Que. What fruit hast thou by this  
death of Christ?

An. First, I beleue that this death  
and punishment, which Christ suffe  
red, is the appeasing of a Gods wrath  
and a full satisfaction to God for all  
my sinnes.

Secondly, that as hee is dead for  
sinne, so he will cause sinne to dye in  
my mortall body.

Que. VVhat profit hast thou by the  
rising againe of Christ.

An. First, I am assured by this ri  
sing from death, that he hath a ouer  
come death, hell, and sinne, and hath  
finished my iustification.

Secondly, that as he is risen from  
death, so he causeth me as a member  
of him to rise from sin, and delight in  
in rig hteousnesse.

Thirdly, his rising againe, is a sure  
pledge to me, that my body shall in  
likemanner rise againe.

Quest. What is the meaning of this  
that Christ ascended into heauen?

An. Christ as touching his man  
head.

Hebr. 9. 12,

13, 14, 28,

1. Pet. 2, 24,

1, Iohn, 3, 1,

b

Gala, 5, 24,

Gala, 2, 20,

Rom, 6, 6,

7, 8, 11.

a

1, Cor, 1, 59,

56, 57.

Rom, 8, 33,

34.

Rom, 4, 25

b

Rom, 6, 4,

Col, 3, 1, 2,

c

1. Cor. 15. 15

20.

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head is a onely in heauen, but in his  
God-head, and comfort of his holie  
Spirit, he is with vs to the end of the  
world.

<sup>a</sup>  
Acts, 3, 11.  
Acts, 1, 21,  
<sup>b</sup>  
Mat, 28, 20

Qu. What good getteſt thou by the  
aſcending of Chriſt into heauen.

An. Firſt, Chriſt his aſcending into  
heauen, is a ſoꝛe pledge vnto me,  
that a I ſhal in like maner as a mem-  
ber of him, by his power, be receiued  
into heauen, in that ſame nature  
wherein he is aſcended.

<sup>a</sup>  
Iohn, 14, 3  
Phil, 3, 21,  
1, Cor, 1, 7  
1, Theſ, 4,  
16, 17,  
<sup>b</sup>

Secondly, Chriſt hauing aſcended  
into heauen, b maketh continuall in-  
terceſſion for me.

<sup>b</sup>  
1, Ioh, 1, 2,  
Heb, 9, 12,  
Rom, 8, 32

Que. What is the meaning of this  
that Chriſt ſitteth on the right hand of  
God the Father.

An. Chriſt ſitteth at the right hand  
of the Father, that is, hath all a po-  
wer giuen him of the Father ouer all  
things.

<sup>a</sup>  
Math, 28, 18  
Ephe, 1, 20  
21, 22,

QueVVhat fruit doſt thou receiue  
by this, that Chriſt ſhall come to iudge the  
quicke, and the dead.

<sup>a</sup>  
Mat, 24, 31,  
Mat, 25, 34,  
The, 19, 28,  
Math, 21, 10

An. To mee that am a member of  
Chriſt, it is a ſingular comfort, when I know aſſuredly, p none ſhall

for Household.

be my Judge, but hee that is my Son  
nour. But terrible it wil be to those  
that flee from Christ, b whē they shall  
see him come to iudge them, whom  
they in their life time refused.

b  
2, Thes, 1, 6  
7, 8,  
Luke, 21, 25  
Math, 25, 41

Quest. What believest thou in the  
third part, concerning God the holy Ghost.

An. I beleue that God the holy  
ghost a sealeth into my heart all Chri-  
stes benefites to bee mine, and b ma-  
keth sin to die in me, & stirreth me vp  
to righteousnes and holines of life.

a  
Ro, 8, 9, 10,  
11, 15, 16,  
Gal, 4, 6,  
b

Que. Seeing there is but one onely  
God, why namest thou the Father, the Son,  
& the holy Ghost.

Ephe, 1, 17  
Ephe, 4, 23  
Psaln, 1, 3  
Collo, 2, 11.

An. Because God hath so opened  
himselfe in his a Worde, that these  
three sundry persons are in substance  
but b one true and everlasting God.

Quest. Nowe let vs come to the fourth  
part: What callest thou the Catholick  
Church.

b 1, Cor, 12  
11,

An. The Catholick Church is the  
whole company of faithfull people,  
which ever were since the beginning  
of the world in all places, which also

Esaya  
Rom, 8, 20,  
Ephe, 1, 10  
11, 17, 13.  
Mat, 16, 28,  
Ioh, 10, 26

## A briefe Catechisme

be now, and shall be to the end of the world. Of the which number I be

b

lieue that b I am one, I beleeue that

1. Joh. 3, 21, God c knoweth them all, and hath

2. Cor. 13, 5. most tender care ouer them.

Rom. 8, 16.

Que. What callest thou the Commu-

c

2. Tim. 2, 19 nion of Saints?

1. Pet. 5, 7,

Esay. 49, 15. An. The Cōmunion of Saints, is

Math. 10, 29 the society that all wee which beleeue

30. 31,

a

1. Cor. 12,

12, 13, 14,

and 5, 30.

Col. 1, 18,

Rom. 12, 5,

b

2. Cor. 11, 28 of God in this life.

Gala. 6, 2,

Phillip. 2, 1, Que. What is it to beleeue the For-

2, 3, 4.

a

1. John. 2, 2.

Collo. 1, 14,

20, 21, 22,

1. Cor. 1, 30

Esay. 53, 4-5

6, 8, 12.

Rom. 3, 24.

25. et. 5, 8, 10

2 Cor. 5, 19.

An. I beleeue that Iesus Christ

bath a wholly appeased God for my

sinnes, and paid the full punishment

due to them, and therefore that they

be freely forgiven me, and shal neuer

be layd to my charge.

Que. What beleeuest thou of the

rising againe of the body?

An. I beleeue that after this life

en-

for Household:

ended, a my soule shall go to **GOD** <sup>a</sup>  
that gave it and my body shall rest in <sup>Luk, 16, 20,</sup>  
the graue vntill the appointed time: <sup>& 12, 20,</sup>  
and then I shall see **God** in my flesh, <sup>b</sup>  
and mine eyes shall looke vpon him, <sup>Iob, 19, 26,</sup>  
and this my body shall bee made like <sup>27.</sup>  
to the glorious body of **Christ**, with <sup>1. Cor. 15. 42</sup>  
out all corruption. <sup>43, 44, 53,</sup>  
<sup>Phil. 3, 21,</sup>  
<sup>1, The. 4, 17</sup>

*Qu.* What is it that thou saist of *life*  
*euerslasting?*

*An.* I beleeue that when **God** shall  
raise againe this my body, and ioine  
it again together with my soule, that  
then I shall liue with a **Christ** for e-  
uer, in his euerslasting Kingdome of <sup>a</sup>  
**Glorie**. <sup>1, Cor, 15,</sup>  
<sup>53, 54.</sup>

*Qu.* By what meanes do we attaine  
to this, which thou hast here confes-  
sed.

*An.* The holy **God** hath appoin-  
ted the preaching of the **Word** to bee  
the ordinary meanes, whereby he a-  
worketh in our hearts this true and <sup>Rom, 10,</sup>  
liuely faith, and without this prea- <sup>14, 17</sup>  
ching of the **Word**, wee can neuer <sup>1 Cor. 1. 21.</sup>  
haue faith.

*Qu.* After that **God** by the meanes  
of his **VVord**, hath wrought in our  
hearts



## A briefe Catechisme

beats faith, by what meanes afterward  
doth he strengthen the same.

*Ans* This faith doth God streng-  
then in vs, by the selfsame preaching  
of the word, and also by the vse of the  
Sacraments

*Quest.* What tallest thou the Sacra-  
ments.

*Ans* Sacraments bee a outward  
signes ordained of God for the grea-  
ter assurance and strengthening of  
our sayth, being vnto vs b sure pled-  
ges of these benifits of our saluation,  
which wee receiue in Christ to be  
ours, and are represented vnto vs by  
the outward signes of water in Bap-  
tisme, and Bread and Wine in the  
Supper of the Lord. They serue also  
for a marke of our profession, where-  
by we differ from other people which  
be heathen

*Quest.* How many Sacraments be  
there?

*Ans* There be two a Sacraments,  
that is to say: Baptisme and the sup-  
per of the Lord.

*Que.* What strength of faith hast thou  
through Baptisme.

*Ans.*

a  
Gen<sup>c</sup>, 17. 11  
Exo, 12, 3, 4  
5. &c  
b  
Rom, 4, 11

a  
1, Cor, 10,  
1, 2, 3, 4



## for Housholders.

**An.** I am taught and assured by a Acts, 22, 19;  
 Baptisme, that my sinnes are forgi<sup>n</sup> Mark, 1, 4,  
 uen me: for as the water washeth a  
 way the filthines of my body, euen so  
 should I through the holy Ghost, bee  
 thereby fully certified and perswa<sup>d</sup> 1. Pet, 1, 2.  
 ded, that the b blood of Christ, being & 1, 21,  
 sprinkled vpon my soule by y<sup>e</sup> c hand 1, Iohn, 1, 7,  
 of faith, hath washed away both the Ephe, 5, 26  
 guiltinesse of my sin, and the punish<sup>t</sup> Tit, 3, 5, 6,  
 ment due to the same: the fruite and Acts, 22, 16,  
 effect whereof, appeareth herein, that c  
 through y<sup>e</sup> power of Christ his death Acts, 15, 9.  
 and resurrection, I am dead d as d  
 touching sinne, and raised bp againe Rom, 6, 3,  
 in e newnesse of life: which two 4, 5, 6, &c.  
 things, in whomsoever they appeare e  
 not, they may well haue the name 2, Cor. 5, 17  
 and title of baptisme, but indeede they Gala, 5, 24,  
 are no Christians. as

**Question.** *What strength of faith doe we finde in the use of the Lords Supper.*

**An.** The supper of y<sup>e</sup> Lord through the holy Ghost, dooth strengthen my faith: that I should not doubt, but as surely as I receive the Bread an  
 Wine

# A brieſe Catechiſme.

a  
Mat, 26, 26  
27, 28,  
1, Cor. 10,  
16, 17, & 11  
26, 27, 28,

wine into my body . to become wholly mine, ſo my<sup>a</sup> ſoule receiveth with all Chriſt, with his paſſion and righteousneſſe to be wholly mine, as ſurely as if I hadde wrought them mine owne ſelfe.

b  
1. Cor, 1, 30  
Rom, 4, 23.  
2, Cor, 5, 21.

Qu. Are not the bread & wine in the ſupper of the Lord, turned into the body and blood of Chriſt?

a  
Mat, 26, 26  
27, 28.  
1. Cor. 10,  
16, 17, & 11  
24, 25, and  
12, 13.

An. The bread and wine as touching their nature and ſubſtance are not turned: but as touching the uſe of them, they differ from common Bread and Wine, in that they are appointed of God, to ſerve unto us as<sup>b</sup> Seales and pledges of thoſe benefits which Chriſt in his body hath wrought for us.

b  
Rom, 4, 11,

Qu. In what manner oughteſt thou to prepare thy ſelfe to the receiving theſe myſteries?

a  
1, Cor, 11,  
23. b,  
8 Cor. 13, 5.

An. In preparing my ſelfe to receive the ſupper of the Lord. I ought diligently to obſerve theſe three things.

c  
Ephe. 1, 13.  
Cor 12, 1, 2,  
and 13, 5

First, to examine my ſelfe whether I<sup>b</sup> ſtand in faith or no, which I ſhall knowe, if I ſeele my<sup>c</sup> heart

for Household.

assured by the Spirit of God, that  
the punishment of my sins is fully  
discharged in Christ, and that what-  
soever hee hath done, pertaineth not  
only to others, but euen f to me.

Secondly, to examine my selfe,  
whether I find my hart g inwardly  
sory for my sins, with inward ha-  
red and lothing of sin, and an h ear-  
nest desire, and sure purpose wholly  
to conforme my selfe to the will of  
Gods word.

Thirdly, if any offence be betwixt  
others and me, that i I reconcile my  
selfe vnto them. All these things, a  
though they ought earnestly to be co-  
sidered in the k whole course of our  
life, yet then especially, when we  
come to the Supper of the Lord.

Que. Now seeing we be saued, by  
Christes workes, without our deser-  
uings, wherto then now serueth our  
wel doings, or what auaieth it to do  
good works?

Ans. We must do good workes, a  
not to deserue our saluation by them  
but by our workes to b glorifie God,

d  
Rom. 8. 15.  
Eph. 3. 12

c  
1. Ioh. 2. 1. 2  
f E ph. 3. 17.  
18. 19.

g  
Mat. 26. 75  
Ierem. 4. 4.  
Joel. 2. 12  
h Rom. 6,  
4. 5. 6. 7. 8.

Phi. 3. 13. 41  
i Math. 5.  
23. 24.  
k Luke, 1,  
74. 75.  
1. Pet. 1. 15.

a Esa. 46. 6  
Iob. 35. 7.  
Psal. 17. 2.  
Luke. 17. 10.  
b Mat. 5. 16  
1. Cor. 6. 20  
1. Pet. 2. 12

# A brieft Catechisme

in walking as becommeth Gods  
Children, & declaring thereby our  
thankfulnes to God for our redemption.

Col, 1, 10,

Phil, 1, 17

1. Thel, 2, 12

Ephes, 4, 1,

Ephes, 1, 4,

Luke, 1, 75

d

Ro, 6, 11, 12

13, & 12,

1, 2,

1, Pet, 1, 15, 1

e

2, Pet, 1, 10

f

1, Pet, 3, 1, 2

Rom, 14, 19

Secondly, by our works to make  
our election more certaine vnto our  
selues.

Thirdly, to winne others vnto  
Christ, by our holy life and conuer-  
sion.

Qu. What works callest thou good  
workes.

An. Our works can neuer bee ac-  
ceptable and good in the sight of God  
vntlesse in doing them we keepe the  
two things.

First, that they bee framed ac-  
cording to the rule of Gods lawes and  
commandemes, and not after our  
owne deuises.

a  
Ephes, 2, 10

b

Col, 2, 20,

21, 22, 23

Esay, 9, 13

Math, 15, 9,

c

Rom, 14, 23

Hebr, 11, 6,

1, Cor, 5, 9,

Secondly, that they proceede from  
an heart c purged by faith. If eyther  
of these two pointes be lacking, our  
workes are abhominable in the eyes  
of almighty God, although they ap-  
peare neuer so glorious in the sight  
of men.

Que. Because prayer is our spee-

for Household.

all meanes which God will haue vs  
vse to encrease our faith, tel me what  
belongeth to true prayer?

*Answer.* It is requisite in true prai-  
er, that we obserue these five things.

First, that we make our Prayers a-  
only to God, through b Christ, and  
not to Saints.

Secondly, that we be c inwardly  
touched with neede of the thing wee  
aske, hauing our minde wholly bent  
thereupon, and not caried away with  
by thoughts.

Thirdly, that our Prayers bee  
grounded vpon d Gods promises,  
with full assurance that they shall be  
granted, so farre as the Lord dooth  
know them to be meete and needfull  
for vs.

Fourthly, that wee c continue in  
prayer, although we haue not our re-  
quests at the first.

Fifthly, that wee aske not those  
things which we f think good in our  
owne fantasie, but only g that which  
God commandeth vs to aske of him:  
All which things be h contained in

Pla, 10  
& 81, 8, 9.

Rom, 10.

Iam, 1 5.

Mar, 4, 10.

b Iohn, 14,

13, & 15, 16

& 16, 23.

c

1, Ioh, 4, 14.

Ioh, 4, 23,

Pla, 51, 17,

& 145, 18.

2, Cor, 4, 20,

Mar, 6, 7.

Rom, 8, 26,

d Iam, 1, 6.

Mark 11, 24,

Luk, 11, 9, 1

11, 12, 13.

1. Iohn, 5, 15,

e

Luk, 18, 1, 2,

3, 4, 5, & c.

Rom, 12, 12

f Thes 5, 17.

Ephc, 9, 18.

Col, 4, 2,

Mat, 15, 22.

23, 24, & c.

g Iam, 4, 8,

A brieſe Catechiſme  
the Lords prayer.  
queſt. Rehearse the Lords Prayer.

*anſwere.*

**O**Ur Father which art in heaue  
hallowed bee thy Name: th  
kingdome come, thy wil be done i  
earth as it is in Heauen. Giue vs thi  
day our daily bread. And forgive v  
our trespaffes, as we forgive the  
trespaffe against vs. And lead vs no  
into temptation, but deliuer vs from  
euill. For thine is the kingdome, th  
power, and the glory, for euer and  
uer, Amen.

Qu. What doſt thou deſire of Go  
in this prayer.

**An.** Firſt, I deſire of ou heauenl  
father, that his name may bee hall  
wed, firſt in his excellent woorkes  
which is, when wee acknowledge  
his mercy, wiſedom, iuſtice, and p  
uidence, that hee alone worketh a  
things, and that onely the Lord Go  
be had in honour, all other ſet aſide  
Secondly, that his Name may be  
glozified in our godly living and con  
uerſation.

3 In the ſecond petition, we deſire  
th

**h**  
Mat, 6, 9.  
&c.  
Luk, 11, 2.  
&c.

**c**  
Den, 9, 13  
Apo, 4, 2, 11  
Apo, 5, 12, 13  
1, Cor, 26.  
10, 11, 12, 13

**d**  
1, Pet, 5, 11.  
Apo, 6 14.  
Apo, 7, 12.

**a**  
Pſal, 119, 2, 3.  
& 145, 1.  
Rom, 11, 36.  
& 16, 27.

**b**  
Ioſu, 3, 24.

for Household

that God his kingdome c may come, <sup>e</sup> Esay 52, 5.  
 that is, that hee will declare himselfe <sup>Eze. 36, 20</sup>  
 to be king ouer his Church, in gui <sup>Rom. 2, 24</sup>  
 ding and defending it, in encreasing <sup>d</sup>  
 of the number of the faithfull, in c <sup>Mat. 3, 2, 8</sup>  
 thrusting forth Labourers into the <sup>5, 19 & 13</sup>  
 harvest, and blessing their Labours, <sup>31, 32, 33</sup>  
 and suppressing the rage of the wic <sup>c</sup>  
 ked Tyrants. Secondly, that he will <sup>Mar. 9, 38</sup>  
 exercise his kingdome senerally in e <sup>f</sup>  
 very one of his, killing sinne in vs, <sup>1. Iohn 3, 8</sup>  
 and all worldly care, and renewing <sup>Rom. 16, 20</sup>  
 vs to righteousness of life. <sup>g</sup>  
 Rom. 8, 10:  
 II. 13, & 6, 9,  
 1, Ioh. 5, 8, 9

3 In the third petition, wee desire <sup>h</sup>  
 that Gods will may bee done, that is, <sup>I. Iuke 22, 42</sup>  
 that we may willingly in al thinges <sup>Tir. 2, 12</sup>  
 resigne our selues to Gods will, with <sup>1. Per. 4, 2</sup>  
 out murmuring or grudging. <sup>1. Iohn 2, 1</sup>

4 In the fourth petition, wee pray <sup>i</sup>  
 that hee will giue vnto vs, i walking <sup>Gen. 3, 19</sup>  
 faithfully in our calling, our daylie <sup>Eph. 4, 18</sup>  
 bread, that is, all thinges needfull for <sup>1. I. Th. 5, 2, 9</sup>  
 ourliuing in this present life. <sup>10. k</sup>  
 Psa., 145, 15  
 145, 27. &  
 105, 26,  
 Esay, 3, 1.

5 In the fift petition, wee pray that  
 our sinnes may bee forgiven vs, that  
 hee will not lay to our charge our  
 sinnes, nor the punishment due vnto  
 them, but that he will accept the death



**briefe Catechisme**

1  
Eph, 3, 12.  
1, Ioh, 5, 13.  
10. m  
Rom, 8, 15.  
& 8, 38, 39.  
Mat, 6, 45  
& 6, 4, 5, 1,  
Lu, 6, 36, 1  
Iam, 2, 13.  
n  
Mat. 6, 14.  
& 5, 23, 24.  
Ro, 12, 19.  
o  
Ro, 16, 20  
2, Tim. 16,  
17, 18  
Eph 6, 10, 11.  
3, Cor, 10, 13

and Passion of Christ, as the full satisfaction for our finnes, and that we may hereof haue iust assurance in our conscience, that the punishment of our finnes is fully discharged in Christ, and therefore freely forgiving vnto vs, as surely as we doe forgive others : and that we may lone one another from the bottom of our hearts, all desire of reuenge set aside.

In the first & last petition, we do pray God that he will not lead vs into temptation, but deliuer vs, that we may not be brought into further trouble, that hee will not bring vs further into the battell with our spiritual enemies, then we by his holy spirit shall be able to preuaile and overcome.

**Que.** And why is this added : For thine is the Kingdome, the power and the glory, for ever and ever, Amen.

**Answer.**

Not only to kindle in our hearts the desire the glory of God, but also to shew vs that this prayer is grounded in none other, then on God alone, and that wee should not thinke the kingdome of God to be weake, and vnsure.



for Householdes,

bois of force and might. And that  
he is onely to bee honoured, praised  
and glorified, and that his power is  
infinite, perpetuall, and euerlasting.  
And in this word *Amen*, is expres-  
sed the seruent desire to obtaine those  
things which wee aske of God, and  
our hope is confirmed, y<sup>e</sup> those things  
which wee aske, are granted vnto vs  
by which our consciences are pacifi-  
ed, and so we end our prayers.

Que. Tell me now briefly the ef-  
fect of all thou hast learned.

An. By the ten commandementes  
I see my miserable estate, that I de-  
serue death, damnation, & the curse  
of God, which must needs be payd,  
because God is iust, and whereas I  
my selfe am not able to pay it, the ho-  
ly ghost through the preaching of the  
Gospell, worketh in me faith, which  
assureth me, that the Sonne of God,  
beeing made man for me, hath euen  
in my Nature suffered whatsoeuer  
my sins deserved. and hath made me  
with him the child of God, and heire  
of euerlasting life. Whereof least I  
should doubt or wauer, hee hath ap-  
pointed

**A brieft Catechisme**

pointed two Sacramentes, as outward signes and tokens to bee seen and felt of me, that as surely as I by my selfe made partaker of them outwardly: so the holy Ghost inwardly instructing mee, I should not doubt but inwardly bee partaker of Christ himselfe with all his benefites, his righteousness, righteousnesse and holinesse to bee mine, that in him, and through him, I shal haue life euerlasting. And thus being bozne anewe into this liuely hope, by the holy Ghost, my waies should bee directed and guided by the same Spirit, to walke in holinesse and righteousnesse.

the daies of my life

Amen.

# A Prayer contayning the summe and effect of this Catechisme.

**O** Merciful and heavenly father,  
for so much as at euery light oc-  
casion, I am with-drawne from thy  
holy lawes to the vanities of this life  
vnto all sinne and wickednesse: I be-  
seech thee in mercy sette before mine  
eyes alwaies the remembraunce of  
thy iudgement seat, and my last end:  
whereby I may be daily stirred vp to  
consider in what greater danger I  
stand, through the horrible punish-  
ment due to my sins, that daily groa-  
ning vnder the burthen of them, I  
may fly for succour to thy beloued  
Sonne Iesus Christ, who hath fully  
paid, suffered, and overcome the pu-  
nishment due to them, and thorough  
the working of the holy spirit in me,  
I may be fully assured in my soule &  
conscience, that the curse, condemna-  
tion and death, which these my sins  
deserue, is fully paid, suffered & over-  
come in Christ, that his righteousness,  
redemption, and holinesse is mine and  
what

A brieſe Catechiſme

whattoeuer he hath wrought for my ſaluation, is wholly mine.

Strengthen this faith in me day  
more and more, that I may inwardly  
feel comfort & conſolation in thee,  
that I feel thy holy Spirit beare re-  
cord vnto my Spirit, that I am thy  
Childe, grafted into the Body of thy  
ſon, and made with him fellow heire  
of thine everlaſting Kingdome. Wo-  
rke in me by thy holy Spirit, that  
daily more and more I may feel  
die in me, that I do not delight therein,  
but daily may groane vnder the  
burthen thereof, utterly hate, detest  
and loath ſin, ſet my ſelfe and all the  
powers of my ſoule and body againſt  
ſin, & haue al my ſul delight, ioy, com-  
fort, and pleaſure in thoſe things  
which bee agreeable to thy will, that  
I may walk as becommeth the child  
of light, looking ſtill for that good time  
when it ſhall pleaſe thee to call me  
thine everlaſting Kingdome and to  
eternall. This in mercy graunt vnto  
me for Ieſus Chriſt his ſake, my  
only Lord and Saviour,  
Amen.  
FINIS.

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